



PSYCHOLOGICAL FACETS OF GANDHIAN PHILOSOPHY OF EDUCATION

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Gandhian Philosophy of Education is based on the consideration that there is an element of goodness essentially present every man. There is the need of proper education which would be able to bring out this element of goodness. The State has to prepare individuals (For the village-republic or for making possible the emergence of the ideal government. Therefore, individuals have to be trained and educated in such a manner that the ideal is reached conveniently. Therefore the goal of education, according to Gandhi, should be moral education or character-building and the cultivation of a conviction that one should forget everything self-ish in working towards great aims.

Therefore, Gandhi defines education in this way, "By education I mean on all-round drawing out of the best in child man-body, mind and spirit."

Gandhi is not in favor of the system of education that is prevalent in India. Such an education merely imparts instructions or makes man literate, but literacy is not education. Every individual is born with certain basic and inborn tendencies and capacities. The aim of education should be to bring out such inherent capacities of every individual. This would be possible only when theoretical imparting of instruction is combined with practice training. Gandhi, like Dewey, perceives the value of learning by doing and therefore recommends the education should begin with the learning of some crafts like: Carpentry, poultry, spinning, weaving or any other similar handicraft. By actually doing manual work while learning the individual will develop interest in his work and well be able to give out his best. This is what is known as Basic Education. In this type of Education allowing him to do the thing himself. He comes to term a different way. One advantage of this system would be that unlike the present day prevalent system of education, learns are actual use in life.

Gandhi's educational philosophy is psychologically sound because Gandhi ji advocated learning by doing and learning by experience. He considered productive craft of the community as a prime means of intellectual training Activity and Interest is the case of Gandhi ji's scheme of education. He wanted purposeful and productive activity like handicraft and manual work. Besides providing intellectual training. It leads to better muscular co-ordination and physical development. The activity co-ordinates the hand, eyes and the ears. Gandhi ji said, "The hand will handle tools before it draws or traces the writing, the eyes will read the pictures of letters and words as they will know other things in life, the ears will catch the some and meanings of things and sentences." This the child makes use of various senses.

The chosen basic craft will combine play and creative work. It will provide an outlet to the various hidden qualities of the child will develop keen observation, a fine sense of imagination, a creative sense and a better co-ordination with the brain. Gandhiji utilized child's instincts by introducing crafts. For example instincts of Pugnacity and self-assertion are satisfied by completion of takli springing among the children. Instinct of acquisition is sublimated when the children prepare some articles and consider them as their own instinct of curiosity is satisfied when the children know the why and wherefore of the cotton.

Like a practical psychologist, Gandhi ji advocated child-centeredness in education. He attached great importance to the personality of pupil than to the subjects and the tools. He said that for becoming a real teacher, the hearts of the pupils should be touched, their joys and sorrows should be shared and they must be helped to solve their own problems.

Gandhiji emphasized activities and occupations of real life. He stated that education should be closely related to life, activities and problems of children. It should help them in understanding and solving the problems of life. Gandhiji asserted that through love, sympathy and understanding the teacher would be able to draw out the best in the child. Love and sympathy are psychological needs of children.

Educational plan of Gandhiji is psychologically sound because it retrieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience, and may be made an instrument of

educating the body and the mind in co-ordination. The child requires not the superficial literacy which implies, often without warrant, a capacity to read the printed page, but the far more capacity using hand and intelligence for some constructive work.

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